

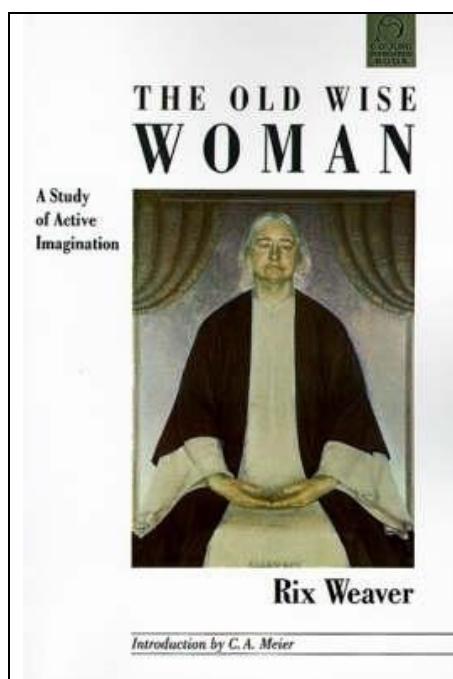
Jung and the Astrological Timepiece by Brian Clark



Thank you and how good it is to be involved with the CG Jung Society of WA and connect with you all again, even if standing on a virtual platform rather than the real one – although, these days it seems virtual is the real thing! My relationship with Perth goes back to March 1985 when I was invited by Barbara Brackley to speak to her astrological students and the Analytical Psychology Club. My first lecture here was on the Wounded Healer and our first workshop was on Jungian Concepts and the Astrological Model.

My involvement with Jung's vision of the psyche goes back to 1977 when I moved from Montreal to Ottawa – my flat was on 5th Street and one street over, on 4th Street, the Jung Society regularly met at the Quakers Friends House. So Jungian concepts were a block away and I took advantage of every meeting. Jung's ideas fit into my astrological understanding like a dream, as if his archetypal portraits had always been part of my astrological neighbourhood, but now they began to be articulated in a psychological cadence.

Arriving in Perth was like re-visiting my familiar neighbourhood. Barbara Brackley was a gracious and generous host, friend and astrological colleague. Living in the flat adjoining the house was her mom, Rix Weaver, a Jungian analyst, so here, under one roof in Appletcross, were living embodiments of the creative amalgam of astrology and Jungian psychology. This year 2020 you are celebrating Rix Weaver and her legacy.



Rix was a Weaver in many ways - a weaver of words and images that activated imagination – she wrote an innovative book on Active Imagination called *The Old Wise Woman*. Twenty four years earlier, in September 1940 at age 37, her first novel *Behold New Holland* was released and due to its detailed historic account was soon being read by Western Australia teenagers as part of their high school curriculum.

Other novels like *New Holland Heritage* and *Beyond Cooralong* were broadcast on ABC radio. Like some of her novel characters, Rix was unique and freethinking, a spirited and creative rebel as she was characterized in her early school years. True to her Uranus-Sun conjunction in Sagittarius, she was a traveller, a philosopher, a teacher and an eternal student. Following her bliss in 1951 she found her way to Zurich to study at the Jung Institute. Rix was accepted as a trainee and had analysis with Lilliane Frey-Rohn.

Ms. Lilliane Frey-Rohn was also an astrologer who did charts for Jung and was his assistant during his synchronicity research experiment using married couples' horoscopes. She had even drawn charts for Jung personally. Rix returned to Perth bequeathing the gift of Jungian ideas into Australia, an endowment so many appreciate and share today.

Astrology and Jung seamlessly wove together from my viewpoint, but not from many in the day world of facts and proof, and often not for even for Jung when Personality # 1 was in charge. Today in honour of Rix, let's focus on Jung and his affiliation with, and investigation into astrology. It is close to my heart, as astrology has been a richly rewarding vocation for me and Jung's mapping of the psychic landscape added an invaluable dimension and confirmation to my work. Befitting a Sun in Leo with Mars in Sagittarius we might say Jung was a courageous man of spirit who championed the questions of existence, both inner and outer. Yet I am not saying that from the perspective of these astrological symbols, but from my own response to the depth of his work and his enduring labour to articulate the authenticity of psychic experiences – no wonder we endlessly quote Jung, who was able to convey the complexities of psychic life.

Like anyone who becomes deeply involved with astrology, Jung experienced its symbols come to life in both superficial and profound ways. You see the symbol - characteristics of a person or an event is evoked - and they match in mysterious ways. However the revelation slips through the net, refuses to be caught by the statistician or verified by the scientist, yet the symbolic magnitude appears again when the horoscope is approached with an open mind. Participating with astrological symbols opens up the subjective realms of life experience. When literalizing the astrological symbol, they clam up, leaving a description that no longer loosens or reveals, yet still may be valid.

So when it came to exploring and investigating the mysteries that lay behind archetypes and symbols, astrology was a good companion for Jung; but in the world of professionals, specialists and experts, who were not symbolic thinkers or explorers of the soul, it was never easy to be identified with astrology. Hence while Jung's letters, Collected Works, his Vision and Dream seminars reveal his interest and regard for astrology, it is scantily mentioned in his biographies until very recently.¹ The myth of astrology was, and still is, another way of comprehending the world around us. It is a compelling myth, as it references the ancient gods and goddesses through its archetypal symbols and stories engraved on the starry heavens.

Which brings us to the curious question of astrology?

1. The Curious Question of Astrology

Both astrology and psychoanalysis have similar root metaphors as both disciplines involve questions of fate and the human soul. Psychoanalysis is microscopic exploring psychodynamic images, while astrology is telescopic considering heavenly symbols; but both consider the fate of the human and collective soul.²

Carl Jung re-placed the gods at the heart of psychological work. As personifications of unconscious contents³, the gods inhabited the psychic landscape. The earliest astrologers had observed the gods in their heavenly skyscape. Jung's excavation of the unconscious and recognition of its archetypal inhabitants was akin to early Mesopotamian astrologers, yet now the gods were no longer enthroned in the sky, but positioned in psyche.



The link between honouring the gods of psyche and the gods of heaven inspired modern astrologers to amplify the signs and planets from Jung's archetypal and mythic perspective. But for Jung the relationship was mutual, as he too saw value in the connection between his psychological gods and the planetary archetypes. Yet, while the amalgam of the two disciplines of psychology and astrology is mutually beneficial, in our modern world they find little room to be together, as the prevailing paradigm promotes scientism without much regard for psychological and symbolic aptitude. Space for interactive exchange between the traditions becomes diminished in this atmosphere.

As far as age is concerned, astrology is one of our oldest, dare I say the oldest tradition still functioning today. While its roots were nourished in Mesopotamia in the fertile Tigris & Euphrates valley and its flowering well-tended by the Babylonians, we could time travel further back to the Neolithic period, when the phases of the Moon and the rising and setting of specific stars were heavenly markers for seasonal changes and chapters of time.

Astrology is present every time we glimpse the night sky. Carl Jung, when referencing the signs of the zodiac in the Vision Seminars (1930), said: «astrology may be quite unknown to you consciously, yet to your unconscious it is very intimately known...»⁴ He was referencing the instinctual astrological rhythms: the diurnal cycle of the rising and setting of the Sun, the monthly phases of the Moon, the annual cycles of the Seasons that are all deeply embedded in the human experience. Jung continued «the signs of the zodiac are projection of our unconscious functioning to the skies»⁴

The zodiac, the eternal timepiece engraved in the heavens by the human imagination is not only a story book of the seasons of the year, but it also chronicles the seasons of the self and the collective. Jung implied that it is part of our natural circadian rhythm. As a tradition, astrology has always strived to find meaning through heavenly metaphors; hence why Jung found astrology and its symbols valuable in his research and understanding. By the time he conducted the Vision Seminars in 1930 he had been familiar with astrology for nearly 20 years. Yet astrology was not, and is still not, identified as being of value in most professional circles, including psychology and psychoanalysis. ***I will qualify that and say publicly valued, as like Jung, many professionals do privately prize the art.***

So why has astrology been so denigrated, so invisible, so marginalized, by much of our culture and excluded from contemporary academic, clinical and intellectual enquiry. Why? Well, on the surface we could say that those declaring to be astrologers have a lot to do with it:

«I dropped by I-phone in the toilet» she said. The astrologer replied: «that's because Mercury is Retrograde»

«My Mars is semi-square Uranus and that's why I have a bad temper»

«Virgos are good at ironing the lawn»; «You can't trust a Scorpio». «Aquarians can't make commitments.»

«Uranus is in Taurus; no wonder Mother Nature is acting erratically and the economy is unpredictable»

How can we take this or the daily Sun Signs seriously? Popular, fun, entertaining; but, hardly significant, at least in the way it is presented. Unlike many other traditions, modern astrological literature has mainly consisted of interpretations, techniques and delineations with little philosophical discussions on its practice. Jung expressed a similar sentiment: «Astrology differs much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy.»⁵

Astrology cannot really be appraised or quantified by prevailing measuring sticks, nor can it be explained by coherent examples. Even when astrological experiments have yielded successful results, the verdict has been that «to adequately test astrology the participation of the astrologer must be eliminated»⁶ as if astrology had to conform to a causal model.

Since our culture has lost the value of imaginative arts, like astrology, that reveal their meaningfulness through images, symbols, paradoxes and metaphors, it is difficult to find a way to present the art of astrology. But even so, why in a culture that is seemingly inclusive, open and pluralistic, does astrology still get little mention except in the back rooms and back pages. An exception to this is the internet, where astrology gets a front seat, but hardly the best viewing platform for this long-standing tradition.

This was not always so ó fathers of science Copernicus, Galileo and Kepler, to name drop just a few knew the art ó but this was science before the -enlightenmentó Jung said astrology is -psychology in its oldest form. Our modern science began with astronomy. Instead of saying that a man was lead by his psychological motives, they formerly said he was led by the stars.⁶ Psychology refers to the study of the soul, which astrology certainly addresses.

Perhaps the curious question of astrology is that it enquires into which gods lead us, but gods are often irrational and amoral and certainly do not or will not conform to scientific systems. When we speak of gods we evoke the question of Fate, a root metaphor of astrology.

One of the ways that Fate was contextualized in antiquity and by Jung was that oneøs character is oneøs Fate; therefore by taking responsibility for our character we participate with our Fate. Astrology offers a way of thinking about Fate and how we come to recognize the patterns of the deeper self. In a blame culture, in-depth astrology will be either unpopular, as it invites participation with the authentic and responsible self, or popular, as it becomes the ultimate blame ó itøs my stars fault! óMars is conjunct my Ascendant; óI have Venus in Scorpio!ó How easy we forget Cassius speaking to his friend Brutus: -The fault, dear Brutus, is not in our stars, But in ourselves, that we are underlings.ó (William Shakespeare, *Julius Caesar* I, ii, 140-141). Astrology returns us to the gods and in doing so confronts us with the unpleasant and difficult reality that we are masters of our own Fate or in Jungian terms, individuation.

Speaking of gods, astrology is polytheistic. Each horoscope has a pantheon of gods and what Venus wants of us is surely different to what Saturn requires. It keeps the pluralistic notion of the divine alive and challenges monotheistic structures and ways of thinking. There is not a definitive astrology ó in each era the astrology of the time reflects the culture and its relationship between heaven and earth. In different times and cultures it has been regarded as divinatory, scientific or artistic - astrology is fluid. And so in current times obsessed by information, facts, statistics, results and estimates, Astrology will never get a Guernsey.

Yet in another way, the disenfranchisement and denigration of astrology is also a defense reaction to keeping the other world at bay; this paradoxical, irrational, imaginative, fictional, nonsensical astral world: the Red Book world. The world in favour, the ruling world - the one who hands out the awards, the acknowledgments, the research grants and the bonuses is hardly going to acknowledge a system where imagination reigns, everything is connected in a chain of sympathies, and symbols reveal things that cannot be duplicated or proven. Yet this is the world of astrology.

To its practitioners, including Carl Jung, astrology works. No it cannot be scientifically proven, statistically verified nor rationally explained. It is not a belief system; we do not need to believe in something to feel its affect. However, in a world whose background is entrenched in left-brain functioning, astrology is pushed to the margins and decommissioned of any value. Its worth is something that cannot be weighed on the scales of modern values. And yet it persists millennium after millennium to remind us of the interconnected cosmos in which we live, the mysteries, ambiguities and sheer beauty and elegance of universal order; the mysteries, ambiguities and paradoxes that offer meaning and hope to the soul.

Astrology is highly subjective in that it facilitates meaning for each person in a unique way. It cannot be repeated, nor replicated, and will vary considerably between practitioners; however, it reveals the connection to something larger than our own problems and in this connection there is meaning. To many the horoscope has confirmed, consoled and contributed greatly to their understanding of life and

purpose. To each person it is different and subjective. Without diving into its waters it is hard to explain, impossible to verify statistically, and difficult to articulate. It is a language of imagery and Jung's words from the Red Book ring true:

My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths.⁸

Because of its highly subjective, deeply personal and private nature, astrology is antithetical to the ego; hence does not get a lot of praise from objectivists or those who have not paused to consider (remember, *consider*, from the Latin means: *ōto be with the starsō*). By its very nature, astrology is paradoxical, contradictory and symbolic; hence will not rank high in career choice, at least not in a factual world.

Carl Jung's appreciation and identification with astrology lasted throughout his adult life. Even in an interview shortly before his death⁹ to mark his upcoming 85th birthday, he mentions astrology and the astrological ages, something he was very interested in ever since researching *Aion*. He reckoned we were in a paradigm shifting of ages, a time of change that he had been able to make sense of through astrology. At 83 he wrote to Robert L Kroon about astrology mentioning *remarkable coincidences* and that he had *applied it to concrete cases many times*. He sums it up well when he says:

*It is an apt tool only when used intelligently. It is not at all foolproof and when used by a rationalistic and narrow mind it is a definite nuisance*¹⁰

2. Scientist and/or Magician

Jung's confrontation with the unconscious, as he called it, began after his split with Freud and in these years, as he says, he *hit upon this stream of lava, and the heat of its fires reshaped my life*. That was the primal stuff which compelled me to work upon it¹¹ His goal of accomplishing something scientific was confronted and it was in these years, as we see in the Red Book, where his encounter with the *primal stuff* became his vocational call. He says at the beginning of the Red Book and similarly in *Memories, Dreams, Reflections*:

The years of which I have spoken to you, when I pursued the inner images, were the most important time of my life. Everything else is to be derived from this. It began at that time, and the later details hardly matter anymore. My entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me. That was the stuff and material for more than only one life. Everything later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then. (1957)¹²

In *Memories, Dreams, Reflections*, Jung profiles his two personalities, two very different parts of his nature that are at odds and outwardly irreconcilable. Personality No. 1 identifies with the mundane world, facts and reason, science, the outer world at the time *ō his spirit of the times*. Personality No. 2 is the visionary, the magician, the astrologer, the seeker *ō his spirit of the depths*. The nucleus of Jung's life task revolved around researching, amplifying, balancing, integrating and valuing the rational and magical opposites. Towards the end of his life he was more at peace with what at times had been hostile brothers. In MDR he says:

In my life No. 2 has been of prime importance, and I have always tried to make room for anything that wanted to come to me from within. He is a typical figure, but he is perceived only by the very few. Most people's conscious understanding is not sufficient to realize that he is also what they are.¹³

Here Jung hints at the distinctiveness, lack of understanding and marginality of Personality No. 2, which is a common feeling, held by those who have experienced otherworldly phenomena. The Red

Book is Jung's deeply intimate account of his soul's conflict and restoration, a testament to Personality No. 2 and its impact on Personality No. 1. He says:

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideas of this time die out in me. He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning.¹⁴

Astrology was embraced by Personality No. 2 but Personality No. 1 was ambivalent ó astrology does have the math, the logarithms, the calculations, but Jung did not like this part ó his daughter Gret calculated his charts. But after Jung's encounter with the unconscious, Personality No.1 had access to a depth of knowledge that this side of himself could organize and make available, which was not always possible. Therefore throughout his public and professional life, he shape shifted between these personalities.

While Jung was deeply interested in the psychological mysteries and ambiguities, at times he would strongly identify as a scientist. For instance in a letter to Aniela Jaffe on 8 September 1951, when referencing his synchronicity experiment, Jung says: -I must rework the chapter on Astrology. An important change has to be made ó Knoll put me on to it. Astrology is not a mantic method but appears to be based on proton radiation (from the sun)¹⁵. Again in the following situation, Jung emphasizes that he is a man of facts.

Ira Progoff was enabled to go to Switzerland in 1953 through a Bollingen fellowship where he met Carl Jung and attended the Eranos Conference. The year before, Progoff had submitted his PhD thesis at the New School for Social Research based on Jung's psychological theories and their significance for the social sciences. He sent his thesis to the Bollingen Foundation which was beginning the publication of Jung's *Collected Works*. Here it came to the attention of Cary F. Baynes, who facilitated a meeting between the two men, so that Jung could comment on the thesis that Progoff wanted to publish as a book.

Progoff took account of Jung's remarks when preparing his manuscript, *Jung's Psychology and Its Social Meaning*, for publication. Ximena de Angulo, Baynes' daughter, recorded the interview between the two men and the transcript of this 1953 interview emphasizes Jung's -scientificó personality.

Jung: -You see, I am **not** a philosopher. I am **not** a sociologist ó I am a medical man. I deal with facts. This cannot be emphasized too much.¹⁶

Progoff (commenting): This, in a way, turned out to be the leitmotiv of the interview; he recurred to it again and again. I received the impression that what bothered him about the work was that it was phrased as though he had had social theories in mind from the beginning.¹⁶

No doubt Jung was a scientist, but as a scientist of the soul his work would not or could not be embraced easily by empiricists or subjected to clinical research. In the same period Jung publishes his astrological experiment with married couples for his paper on synchronicity, an attempt to bridge these two worlds by using a symbolic process to demonstrate coherence to his theory of synchronicity. He begins apologetically for taking so long to write about synchronicity but he is now ready, because as he says, -my experiences of this phenomena of synchronicity have multiplied themselves over decades, while on the other hand my research into the history of symbols, and of the fish symbol in particular, brought the problem ever closer to me.¹⁷

Jung then continues to prepare the reader and apologizes in advance for the abstractions and difficulties in the material, such as plunging into regions of human experience which are dark, dubious, and hedged about with prejudice. Interestingly he had once called astrology - a dark science, a Hecate science.¹⁸ He feels that this is of greatest importance, as the dark, dubious and taboo aspects of soul - were things which people do not talk about for fear of exposing themselves to thoughtless ridicule. I was amazed to see how many people have had experiences of this kind and how carefully the secret was guarded. So my interest in this problem has a human as well as a scientific foundation.¹⁹

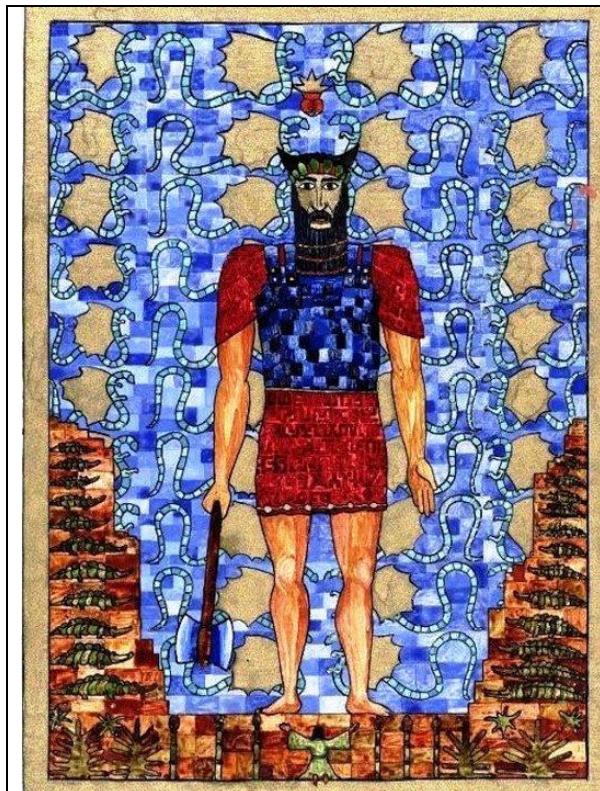
Since causality, as Jung points out, is at the heart of our natural laws, cause and effect justifications are really only valid for explaining natural process. What of experiences beyond natural causes, like chance, meaningful coincidences, acausal connections, subjective correlations only of meaning to the individual who experiences them? Enter astrology - and while it is a highly subjective affair - Jung says if it is to tell us anything about the acausal connection of events, we must discard this uncertain diagnosis of character and put in its place an absolutely certain and indubitable fact. One such fact is the marriage connection between two persons.²⁰

Hence the astrological experiment, which as Jung points out: -No belief in astrology is needed to carry out such an investigation, only birth-dates, an astronomical almanac, and a table of logarithms for working out the horoscope.²¹

Ironically while the experiment did not prove what Jung had hoped statistically; it brought to light the nature of the psyche. When reflecting on the astrologers of the past and whether they should have done more statistics, Jung brings home an essential point:

But I imagine that in their case too, as with me, a secret, mutual connivance existed between the material and the psychic state of the astrologer. This correspondence is simply there like any other agreeable or annoying accident, and it seems doubtful to me whether it can be proved scientifically to be anything more than that.²²

The secret mutual connivance, the un-measureable effect the unconscious plays in the experiment, the convergence of the observer and the observed and the enigma that each moment differs from the next all collude to deflate the fantasy that if we can prove it, it is real.



In *Liber Novus*, Jung's encounters with Izdubar, the wounded giant, highlights the struggle between imagination and science. In speaking to Izdubar, Jung reveals the truth about not being able to travel to the Sun, which is the giant's objective, his quest to find immortality. Izdubar collapses, as his world has collapsed learning he can never reach the Sun. He curses Jung and says "where did you suckle on this poison?" Jung replies "what you call poison is science." And Izdubar questions Jung: "You call poison truth? Is poison truth? Or is truth poison? Do not our astrologers (and priests) also speak the truth? And yet theirs does not act like poison."²³

Astrological truth is found in the imagination, not in facts.

Jung's painting of Izdubar from the Red Book

3. Time

Back to the fishes and Jung's comment on the fish symbol - when working on Aion, using the symbolism of Pisces, the two fishing swimming in opposite directions, Jung had seven synchronistic encounters with fish. His objective in *Aion* was to illuminate the change of psychic situation within the Christian aeon.²⁴ Zodiacal symbolism was crucial to his research, as the Christian aeon is synonymous with the Age of Pisces. Jung suggests:

The course of our religious history as well as an essential part of our psychic development could have been predicted more or less accurately, both regards time and content, from the precession of the equinoxes through the constellation of Pisces.²⁵

The Age of Pisces occurs due to the precession of the equinoxes through the constellation an astrological observation based on the symbolism of the equinoxes on the backdrop of the zodiac outlining the great ages or aeons of human history. Jung drew on the intelligence of astrology to stir his imagination and deepen his insight, but in doing so also validated the age old art.²⁶

Astrology itself can be seen as a synchronistic phenomenon, the meaningful correspondence between what is above and what is below. Since Jung suggests that meaningful co-incidences seem to rest on an archetypal foundation²⁷ astrology had great appeal to Jung, as it also rests on an archetypal foundation. And it is this foundation that supports astrology's capacity to link together disparate matters and time to constellate insight. Like synchronicity, astrology is multi-dimensional and does not conform causally or temporally.

Time, another root metaphor of astrology, was significant for Jung who amplified qualitative and quantitative time, chronus and kairos, linear and cyclical, present and eternal. But his question of what is our time in human development was greatly influenced by astrology's Great Year and its 12 seasons. Jung's research led him to suggest that the dawning of the new Age of Aquarius would not be an easy transition. Jung's exploration inspired 20th Century astrologers to research the astrological ages.

Jung was definite about the New Age. Aion is filled with astrological symbols and timing, a testament to his work with astrology, yet too, a lament for the old ways now ceding to the myth of science:

Jung's painting from the Red Book



Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were.²⁸

As we open the beautifully designed Red Book, the first illustration includes the motif of Aion and the changing of the ages - on the top strip is the Zodiac with the precessed Sun moving into Aquarius: The Way of What is to Come, the title of Jung's prologue to Liber Primus.²⁹



4. Jung & Astrology

Jung's interest in astrology was an aspect of his wider interests in the mantic arts like geomancy and the I Ching. It also led to his love of alchemy. Much of his lifework moved between the empiric and esoteric worlds with astrology remaining significant throughout his adult life.³⁰ In 1978 I took over the editorship of the Canadian astrological association's journal and as its fledgling editor one of the first letters I wrote was to Gret Baumann-Jung, naively asking if her father used astrology in his work. Attending the Ottawa Jung Society meetings, I became intrigued by Jungian concepts which so easily fit together with the astrological model. I had read of Jung's involvement and of his daughter's interest and work with astrology. So why not write? I clearly remember my excitement the day I received the reply. The small envelope with the big Swiss stamp had a short note signed by Ms. Baumann-Jung containing confirmation of her father's astrological interest. She explained that she would calculate the horoscopes of some of her father's patients and that he would look at the charts for relevant signs and signatures.

Gret Baumann-Jung's interest began as a young girl and she practiced astrology throughout her lifetime. As mentioned, she would often do the horoscopes for aspiring analysts trained in Zurich; one was James Hillman. Many years later when Hillman addressed astrological students at a conference in 1997 he talked about his experience learning astrology and how his abiding interest, fascination and love of astrology had never left him: "astrology forms one of my basic languages for psychological reflection" he said.³¹ Like Jung, Hillman drew on astrological images for insight, and like Jung and Rix Weaver one of his children became a practicing astrologer.³²

I wonder how often Gret and her father conversed about horoscopes.³³ Along with Lilliane Frey-Rohn, she did have to calculate all those marriage partner's charts for the synchronicity experiment by hand! When she was only five years old her father was already interested in astrology, as referenced in his letter to Sigmund Freud about his fascination with the subject.³⁴ This letter is dated June 12, 1911; Carl Jung (age 35) was calculating his own horoscopes at this point:

My evenings are taken up very largely with astrology. I make horoscopic calculations in order to find a clue to the core of psychological truth. Some remarkable things have turned up which will certainly appear incredible to you.³⁵

Astrological practitioners constantly experience "remarkable things" turning up when a horoscope's symbol reveals itself. Astrology was a muse for Carl Jung and his lifework allowed astrologers to re-muse the links between the gods and planets through his model of the unconscious and his amplification of the archetypal sphere. Freud knew of Jung's study of astrology, as a month before Jung had written to him, saying:

At the moment I am looking into astrology, which seems indispensable for a proper understanding of mythology. There are strange and wondrous things in these lands of darkness. Please don't worry about my wanderings in the infinitudes. I shall return laden with rich booty for our knowledge of the human psyche.³⁶

Again Jung references the land of darkness ó and with the release of the Red Book nearly a century later ó Jungøs experience of visiting these lands was on the public record.

Liz Greeneøs book *Saturn* published in 1976 used Jungian ideas to re-imagine the traditional gloomy view of the planet that had been previously typecast as the -great malefic-.³⁷ With her book *Relating*, the horoscope was likened to a model of the psyche.³⁸ Jung often pointed out the value of astrology to psychology, as if it were an earlier ancestor of psychology. For instance in a letter to Vedic astrologer, Professor B. V. Raman in 1947, he writes: -I formed the opinion that astrology is of particular interest to the psychologist, since it contains a sort of psychological experience which we call óprojectedó ó this means that we find the psychological facts as it were in the constellations.-³⁹

Two worlds overlap quite imaginatively, yet not empirically. In her book *Saturn* Liz Greene acknowledged Jungøs enduring effort to connect the two poles of the practical and the prophetic:

Perhaps more than any other individual, Carl Jung has been responsible for building a bridge over the chasm between these two worlds, although adherents to each group have so often refused to walk across that bridge.⁴⁰

Liz Greeneøs work was seminal in articulating and demonstrating the potent imprint that Jungøs ideology could bring to astrology, especially through the restoration of mythic themes, archetypal amplification and psychological articulation. Forty years after her first publications she was given access to Jungøs personal astrological library, correspondence, papers, calculation sheets, hand-drawn horoscopes and interpretations of his horoscope by other astrologers. While numerous references to astrology by Jung were already on record, this research leaves no doubt that he studied, was well-versed in, and influenced by the art of astrology. Of interest is Greeneøs second book where she demonstrates how astrological images informed some of the characters in *Liber Novus*.⁴¹

Jungøs interests were always psychological and for Jung, astrology played a major role under its banner. I feel some astrologers balk at the idea of psychology, but if we take its root meaning as the *study of the soul* then I see no conflict. Psychological intelligence, that is sensitivity to soul, can only enhance astrology. Jung was a scientist of the soul and his contribution to astrology was profound. Astrology also contributed to his way of thinking, as he reiterated in the letter to Professor Raman:

Since you want to know my opinion about astrology I can tell you that I've been interested in the particular activity of the human mind for more than 30 years. As I am a psychologist I am chiefly interested in the particular light the horoscope sheds on certain complications in the character. In cases of difficult diagnosis I usually get a horoscope to have a further point of view í í astrology is of particular interest to the psychologist⁴²

And he encouraged others to study it as well. After his interview with Ira Progoff when he presented himself as a man of science, Jung was encouraging him to study astrology, as Progoff reports in his letter to Cary Baynes:

You will be very interested to know that Dr. J. has advised me to study Astrology when I get back. He says that every analyst should be equipped with it because there are borderline cases where it gives a very valuable clue. I don't think he would like it known that he holds Astrology in such respect. Althoø he did say that he doesnøt feel that he needs to be as cautious about it as he used to be.⁴³

While an astrologerøs consultation varies significantly from a psychotherapistøs, they both make use of symbolic maps of the psyche. Through the symbols of the psychic situation there is often a correspondence. Throughout Jungøs letters he often refers to the parallel between astrology and psychology:

There are many instances of striking analogies between astrological constellations and psychological events or between the horoscope and the characterological disposition. It is even possible to predict to a certain extent the psychic effect of a transit. One may expect

with a fair degree of probability that a given well-defined psychological situation will be accompanied by an analogous astrological configuration.⁴⁴

As a symbolic thinker Jung could see parallels in the diverse methods of psychic insight. For the astrological practitioner, his charting of the psychic landscape yielded many psychological sensibilities that deepen astrology's capacity to appreciate the inner life and its correspondence with the outer world. While the psychological concepts may not have originated with Jung it was his way of thinking about these notions that was easily transportable into astrological work. Jung's language of the unconscious has substantially added to astrological practice, but Jung saw this as mutually beneficial:

Obviously astrology has much to offer psychology, but what the latter can offer its elder sister is less evident. So far as I can judge, it would seem to me advantageous for astrology to take the existence of psychology into account, above all the psychology of the personality and of the unconscious. I am almost sure that something could be learnt from its symbolic method of interpretation; for that has to do with the interpretation of the archetypes (the gods) and their mutual relations, the common concern of both arts. The psychology of the unconscious is particularly concerned with archetypal symbolism.⁴⁵

Sun and Shadow

Jung saw the horoscope corresponding to a definite moment in the colloquy of the gods; that is to say the psychic archetypes⁴⁶ The horoscope as map of the psyche held images of the ways of the gods and how these psychic archetypes related to one another. The symbol of Sun and Shadow were intimately entwined in Jung's horoscope, as they were in his life work and in the trail of Solar and Saturnine characters in the Red book. Let's look at his horoscope.

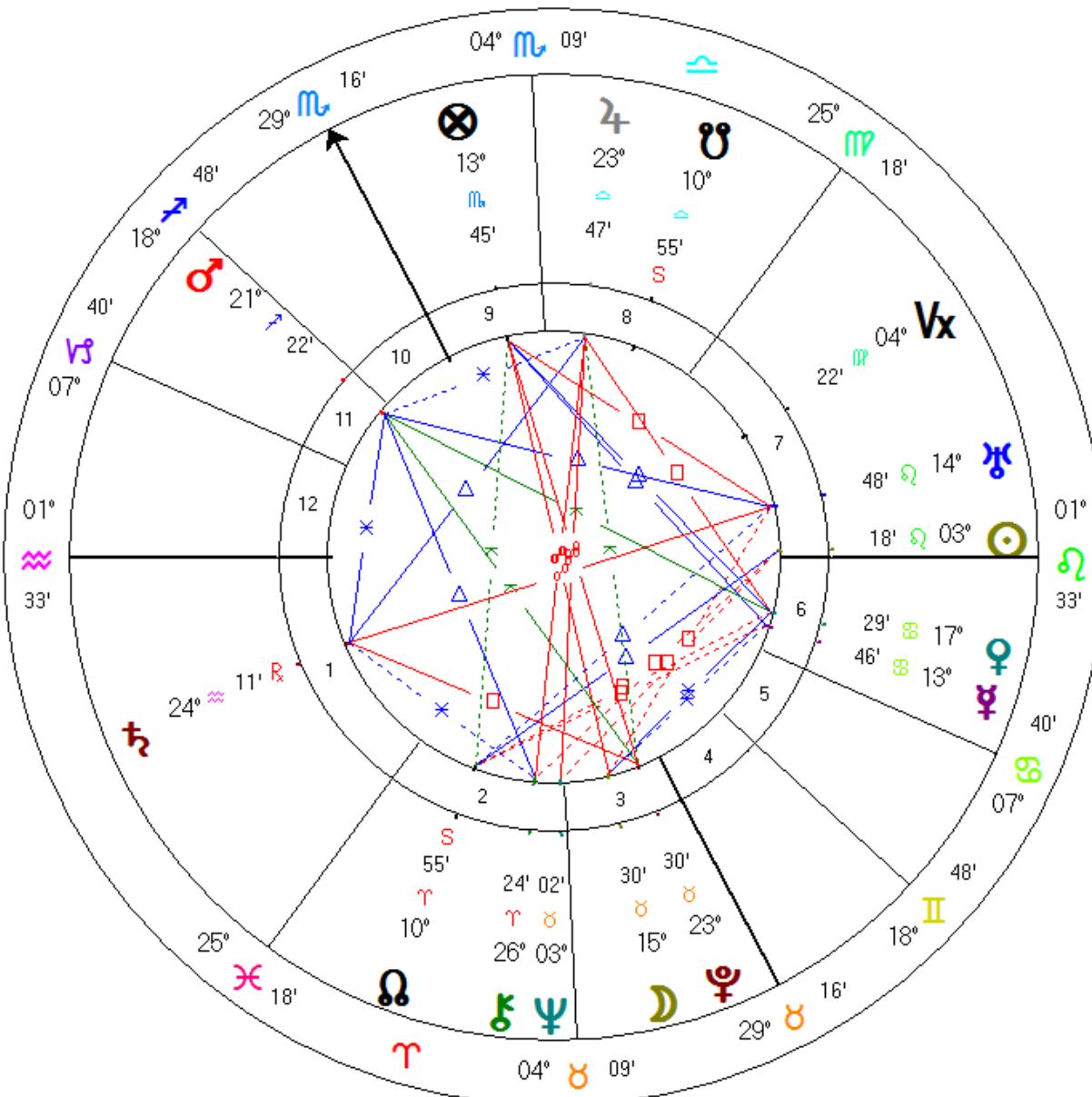
Carl Jung was born 26 July 1875 at Kesswil, Thurgau in Switzerland. Gret Baumann-Jung used the time of birth as 7.32 pm for her father which was "when the last rays of the setting sun lit the room"⁴⁷. This is the time when the Sun is on the Western horizon, the far western extremity of the horoscope or metaphorically the land beyond Oceanus. This is the country of the Hesperides, far away from the heroic ideals of day and the border crossing to night, obscurity and mystery. Here is the point of descent below the horizon of consciousness, the turning to the darkness, the ground that gave way when Jung "plunged down into the dark depths"⁴⁸ and the land Izdubar wanted to get to in the Red Book! This western portal to the unconscious is metaphoric of Jung's life work. His Sun also rules Leo on its cusp, the key to the door.

On the other side of the horoscope Aquarius rises. Saturn is in Aquarius, the sign it rules. Being the ruler of the Ascendant, Saturn also rules the chart, the Hellenistic astrologer's image of the *daimon*, the guiding light or as Hillman described "the carrier of your destiny."⁴⁹ Both the Sun and Saturn are in their domiciles with the Sun setting and Saturn rising. This was the chart Jung used throughout his life and interpreted by many astrologers including the Scottish astrologer John Thorburn who commented on the importance of Jung's "strong, dignified and powerfully aspected Saturn" evident as he says "of life-work steadily pursued on behalf of mankind and in an unquestionable ethical and religious orientation."⁵⁰

Jung was aware of his Saturn rising and as he says in his letter to Upton Sinclair in 1955, "old Saturnus slowed down my maturation process to such an extent that I became aware of my own ideas only at the beginning of the second half of my life, i.e. exactly with 36 years"⁵¹ ó the year he wrote to Freud of his "wanderings in the infinitudes" and astrology.

Gret Baumann used the birth time as 7.32 pm, which was "when the last rays of the setting sun lit the room"; the Sun is setting in the West, the land of the Hesperides that Izdubar is seeking. She used Local Mean Time to calculate the horoscope; however at his birth, the actual time zone was Bern Standard Time, making a difference of 7.5 minutes. This makes very little difference to the horoscope except for two outstanding features: the Sun slips underneath the horizon and the Midheaven (the image of calling, career and worldly status) changes signs from Scorpio to Sagittarius. And it is these

two signs that resonate with his two personalities: Sagittarius with the Spirit of the Times and Scorpio with the Spirit of the Depths, another curious case of astrological imagery.



Gret Baumann Jung's Horoscope for her father

Thanks to Jung, the mythological and archetypal ways of thinking that are now available for astrological practitioners provide a great opportunity to ensoul their practice. The archetypal patterns that shape consciousness are implicit in the planetary gods and goddesses. The astrological tradition has always embraced this idea, although at times it has been unspoken and unwritten. Astrology offers a schema to amplify the individuation process and supports a primal view through its synergy with myth. Even with a lack of awareness about myth, the gods and goddesses are alive in each horoscope. Astrology has always been and still remains a curator of myth.

Following Jung's lead James Hillman developed an archetypal psychology where psyche patterns were personified by mythic gods and goddesses, an idea consistent with the astrological blueprint.⁵² Astrological tradition describes archetypes in a uniquely personal way through each horoscope. Underpinning each horoscope is a mythic landscape where the roots of each planet are deeply buried in the archetypal soil. Depending on these astrological placements, the personal journey of the soul is imagined in the context of a contemporary time and place. But like myth, astrology is not an objective nor factual discipline, but one that belongs to the spirit of the gods. The metaphors of astrology and its

mythic foundation infuse the horoscope with timelessness and a certain respect for the ambiguities of the soul. As Hillman says, astrology is:

Quite simply for me, astrology returns events to the Gods. It depends upon images taken from the heavens. It invokes a polytheistic, mythic, poetic, metaphoric sense of what is fatefully real. That's what makes astrology as a field, as a language, as a way of thinking, efficacious. It is the carrier into the popular mind of the great tradition that holds we all abide in an intelligible cosmos, thus giving to human questions larger than human answers. It forces us to imagine and to think in complex psychological terms. It is polytheistic and thus runs counter to the dominant mind of Western history.⁵³

Because of the influence of Jung and his ways of thinking, astrology has become psychologically sensitive and more aware of its symbolic methodology. But as Jung always reminded us, there is always a shadow. Literalism or the failures to see through the substance of the symbol, predicting events, or fixing archetypes in chronological time are astrology's shadow.

Carl Jung provided the vocabulary. His lifework was instrumental in extending astrology's vision into the psyche. While it had always been a marvellous telescope looking out upon the heavens, it now could be employed looking inwards towards the psychic constellations.



In *Memories, Dreams, Reflections* Jung speaks about carving a special stone -as a thanks offering, in the year 1950- in remembrance of his 75th birthday. On the stone he inscribed the seven traditional planets and the inscription:

*This is Telesphorus, who roams through the dark regions of this cosmos and glows like a star out of the depths. He points the way to the gates of the sun and to the land of dreams.*⁵⁴

Carl Jung's horoscope with the Sun on the descendant points to the western land of dreams.

ENDNOTES

¹ See Liz Greene, *Jung Studies in Astrology*, Routledge, New York, 2018.

² Dr. Peter O'Connor supplied this apt metaphor in a private conversation -see Peter O'Connor, *Understanding Jung, Understanding Yourself*, Mandarin, Port Melbourne, Australia: 1996.

³ C.G. Jung, *The Collected Works, Volume 11*, translated by R.F.C. Hull, Routledge & Kegan Paul, London: 1958, §242.

⁴ C. G. Jung, *The Visions Seminars, Book One*, Spring, Zurich: 1976, 44.

⁵ C. G. Jung, *Letters 1951-1961 Vol. 2*, translated by R.F.C. Hull, Princeton University Press, Princeton, N.J.: 1975, 464: to Robert L. Kroon, 15 November 1958.

⁶ Geoffrey Dean, *Recent Advances in Natal Astrology*, Analogic: 1977, 554.

⁷ C. G. Jung, *Dream Analysis: Notes on the Seminar Given in 1928 – 30*, edited by William McGuire, Princeton University Press, Princeton, N.J.: 1984, 4 December, 1929

⁸ Sonu Shamdasani (Ed.), C.G. Jung, *The Red Book Liber Novus, A Readers Edition*, W.W. Norton & Company, New York: 2009, 123.

⁹ William McGuire and R.F.C. Hull (eds.) C.G. Jung *Speaking: Interviews and Encounters*, Princeton University Press, Princeton, N.J.: 1977, 444.

¹⁰ C. G. Jung, *Letters 1951-1961 Vol. 2*, 464: to Robert L. Kroon, 15 November 1958.

¹¹ C. G. Jung, *Memories, Dreams, Reflections*, translated by Richard and Clara Winston, Pantheon Books, New York, N.Y.: 1963, 199.

¹² Sonu Shamdasani (Ed.), C.G. Jung, *The Red Book Liber Novus, A Readers Edition*, vii.

¹³ C. G. Jung, *Memories, Dreams, Reflections*, 45.

¹⁴ Sonu Shamdasani (Ed.), C.G. Jung, *The Red Book Liber Novus, A Readers Edition*, 119 -120.

¹⁵ C. G. Jung, *Letters 1951-1961 Vol. 2*, 23-24: to Aniela Jaffe, 8 September 1951.

¹⁶ <https://carljungdepthpsychologysite.blog/2020/03/19/dr-jung-comments-on-ira-progo%EF%AC%80s-doctoral-thesis/#.XuRWL9UzbIU> [accessed 1 October 2018].

¹⁷ G. Jung, *Collected Works Volume 8, The Structure and Dynamics of the Psyche*, translated by R. F. C. Hull, Routledge & Kegan Paul, London: 1958, §816.

¹⁸ C. G. Jung, *Dream Analysis*, 20 November 1929, 3926393.

¹⁹ G. Jung, *Collected Works Volume 8, The Structure and Dynamics of the Psyche*, §816

²⁰ G. Jung, *Collected Works Volume 8, The Structure and Dynamics of the Psyche*, §867

²¹ G. Jung, *Collected Works Volume 8, The Structure and Dynamics of the Psyche*, §869

²² G. Jung, *Collected Works Volume 8, The Structure and Dynamics of the Psyche*, §907

²³ Sonu Shamdasani (Ed.), C.G. Jung, *The Red Book Liber Novus, A Readers Edition*, 279 ó 280.

²⁴ C.G. Jung, *Collected Works Volume 9 Part II, Aion*, translated by R.F.C. Hull, Routledge & Kegan Paul, London: 1959, ix.

²⁵ C.G. Jung, *Collected Works Volume 9 Part II, Aion*, 150.

²⁶ Maggie Hyde, *Jung and Astrology*, The Aquarian Press, London: 1992, 26. Hyde writes brilliantly about *Aion* and summarizes its importance for astrologers: öJungö thinking on the Age of Pisces has been seminal for astrologers. The work is influential because it reveals astrological symbolism on a grand scale, working on an edge between astronomical facts and subjective imagination.ö

²⁷ C. G. Jung, *Collected Works Volume 8, The Structure and Dynamics of the Psyche*, 846.

²⁸ C. G. Jung, *Collected Works Volume 9 Part II, Aion*, 50.

²⁹ Sonu Shamdasani (Ed.), C.G. Jung, *The Red Book Liber Novus, A Readers Edition*, 117.

³⁰ In 2015 Annette Lowe edited the society's publication Jung in Effect and she asked me to write a chapter on Jung's contribution to astrology – see Annette Lowe (ed.), *Jung in Effect, Jung's ideas in the wider world*, C. G. Jung Society of Melbourne (2015).

³¹ James Hillman, "Heaven Retains Within Its Sphere Half of All Bodies and Maladies" This lecture was originally given at the 1997 *Return of Soul to the Cosmos* conference and repeated at the *Alchemical Sky* conference in Bath, May 2005.

³² Laurence Hillman is a full-time professional astrologer, born and raised in Zürich, Switzerland who began to study astrology at the age of sixteen – see his website at: <http://www.lhillman.com/>.

³³ Gret Baumann-Jung wrote an article on her father's horoscope entitled "Some Reflections on the Horoscope of C.G. Jung" Spring Publications (New York: 1975). I was unaware of this article when I wrote to Ms. Baumann-Jung.

³⁴ In 1975, Spring published "Some Reflections of the Horoscope of C.G. Jung" which is now fully available in the recent publication, C. G. Jung, *Jung on Astrology*, selected and introduced by Safron Rossi and Keiron Le Grice, Routledge, New York, NY: 2018.

³⁵ William McGuire, Ed. *The Freud/Jung Letters* (259J), translated by Ralph Manheim and R.F.C. Hull, Princeton University Press (Princeton, NJ: 1974), 427.

³⁶ William McGuire, Ed. *The Freud/Jung Letters* (254J), translated by Ralph Manheim and R.F.C. Hull, Princeton University Press (Princeton, NJ: 1974), 421.

³⁷ Liz Greene, *Saturn A New Look at an Old Devil*, Samuel Weiser, Inc., York Beach, ME: 1976.

³⁸ Liz Greene, *Relating*, Aquarian Press, London: 1990, 25.

³⁹ C. G. Jung, *Letters 1906-1950 Volume 1*, translated by R.F.C. Hull, Princeton University Press, Princeton, N.J.: 1973, 475-76: to Prof. B.V. Raman, 6 September 1947.

⁴⁰ Liz Greene, *Saturn*, 193.

⁴¹ See Liz Greene, *The Astrological World of Jung's Liber Novus*, Routledge, New York, 2018.

⁴² C. G. Jung, *Letters 1906-1950 Volume 1*, 475-76: to Prof. B.V. Raman, 6 September 1947.

⁴³ Ira Progoff, letter to Cary F. Baynes, 18 May, 1953, as reported in Liz Greene, Jung's Studies in Astrology, 17-18.

⁴⁴ C. G. Jung, *Letters 1951-1961 Vol. 2*, 175-77: letter to André Barbault, 26 May 1954. Some astrological symbols Jung had put in by hand are missing and could not be restored.

⁴⁵ C. G. Jung, *Letters 1951-1961 Vol. 2*, 175-77: letter to André Barbault, 26 May 1954.

⁴⁶ C G Jung, Letters 1951-1961 Vol. 2, pages 175-77, To André Barbault, 26 May 1954.

⁴⁷ Jung is reported as saying this is when he was born – see Lois Rodden, *The American Book of Charts*, Astro Computing Services, San Diego, CA; 1980, 321. Time used of 7.32 pm is given by his daughter Gret Baumann who calculated the chart using LMT. However during this time parts of Switzerland, including Kesswil, used a time zone set for Bern, called BMT (Bern Mean Time) or -29.44 from Greenwich. Baumann's chart yields the last degrees of Scorpio on the MC. Using BMT with this time moves the MC into Sagittarius. Other times have been used by others over the years, but most place the Sun near the descendant.

⁴⁸ C. G. Jung, *Memories, Dreams, Reflections*, 179.

⁴⁹ James Hillman, *The Soul's Code In Search of Character and Calling*, Random House, New York, NY: 1996, 8.

⁵⁰ See Liz Greene, *Jung's Studies in Astrology*, 57.

⁵¹ C. G. Jung, *Letters 1951-1961 Vol. 2*, 230-32: to Upton Sinclair, 25 May 1955.

⁵² In the latter years of his vocation Hillman wrote *The Soul's Code*, which was attuned with astrological thinking. His acorn theory could be likened to the horoscope; in fact an image previously proposed by astrologers like Dane Rudhyar.

⁵³ James Hillman, «Heaven Retains Within Its Sphere Half of All Bodies and Maladies»

⁵⁴ CG Jung, *Memories, Dreams, Reflections*, 227-228. Jung suggested Telesphoros was Asclepius' private daimon – who is said to have dictated or inspired his medical prescriptions (CW 17: 300)